WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 11.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, MARCH 13, 1827. [No. 141.

Communications.

For the Western Recorder.

MORAL TENDENCY OF HIGH CHURCH OPINIONS AND PRACTICES.

It is an acknowledged truth, that every religious system is true or false, as it harmonises or disagrees with the gospel of Jesus Christ; and that its tendency is desirable, only, so far as it runs parallel with the tendency of that gospel.

In my last communication, I endeavoured to compare some of the leading sentiments of Bishop Hobart with the Bible. Their harmony with the truth of inspiration I leave your readers to determine; maintaining, most decidedly, that the moral tendency of the one is wholly different from that of the other: The one being calculated to mortify, the other to nurture, the pride of man: The one to convince, alarm and convert sinners to God; the other to disguise desperate wickedness, to quiet the fears of a guilty conscience, and chain the soul of the sinner in the bondage of his original and long-loved corruption: The one, I have asserted, to honour God, by giving to him all the glory of man's salvation, through the merits of Christ, and the regeneration of his Holy Spirit; the other to cast aside dependence on the special grace of God in Christ, and the converting of the Holy Ghost—resolving all saving efficacy into a reception of episcopal ordinances, and the use of means within the prescribed limits of a Bishop's jurisdiction. I also asserted, that while the gospel laid down the sole conditions of salvation, the other threw those conditions aside, and substituted those which are to be found only within the pale of an episcopal church, and which the gospel in no way recognises as conditions of salvation. The moral influence of these latter opinions of modern arminianism, I have to some extent considered already; and I flatter myself it is unnecessary to affirm that they are subversive of the gospel plan of salvation. Believing, as I firmly do, that these very sentiments, with the practices rising from them, lead down a multitude of sinners to eternal misery, by involving them in a false security, which no truth short of the realities of eternity will detect—I cannot but throw in my feeble, and I trust conscientious efforts, to check that tide of error which brought on the necessity of the reformation, and which now tends, as far as its influence goes uncontrolled, to induce the spiritual darkness which brooded over the christian church in the days of Leo and of Luther.

I would now mention, what I believe to be the natural and indeed the observed tendency of those opinions and practices which we are considering. Those who advocate them, make salvation the consequent of attending to the means of grace and receiving episcopal ordinances; never presuming or allowing that it can follow any means or ordinances, which are administered or received out of the circle of a Bishop's jurisdiction: For this Bishop Hobart most fully asserts, as he records his excommunication of all those who partake of ordinances administered by an "invalid authority;" and all authority with him is "invalid and unauthorised," but what he or some other Bishop has created. Many unsuspectingly receive these sentiments, as it is natural that they should, growing up from infancy beneath their influence, and having them inculcated by parental and ministerial instruction, which is thought infallible. They enter on a course of religious duty, as they suppose; are early baptised, or made Christians, as it is said; they become regular in their observance of church service; hold a constituent part in the performance of divine worship; all along with which, they are told, the grace of God is connected, and that by it they are cultivating their good feelings and religious natures—nourishing that grace which God has given to every man, to profit withal. Ere long they are brought to the rite of confirmation, in which the Bishop is accustomed to labour long, to show that the Holy Ghost is in some way imparted, as his hands are laid on the kneeling disciple; and as he rises from the altar of confirmation, he is saluted as a child of God and an heir of heaven—having taken on himself the vows of his "godfather and godmother," and received the last office of consecration, from one professedly delegated to open the kingdom of heaven. That this is an unexaggerated statement of episcopal usage, no one will deny; and that this is not the gospel mode of initiation into the kingdom of heaven, many of your readers most fully believe.

And what, I ask, is the influence of all this on the unsuspecting disciples of this system? They imagine they are in a sure way to the attainment of salvation, just in proportion as they are industrious in the use of the means appointed. As they have been baptised, they think of course, as they are taught to believe so, that they have a "*title to the kingdom of heaven.*" Every repetition of prescribed devotional service becomes an advancing step in the way of their sanctification. The kneeling and the responses of the sanctuary rise every Sabbath day, as additional securities of divine favour—as a kind of *homage-loan to God*, to be paid back at the last day, with the joys of eternal life, for its use in promoting the glory of God, and preparing a soul of his creation for his future and eternal service. I have had too much experience in this kind of services, and in these sentiments of religion, not to be fully persuaded of the certainty of this influence. Here is a righteousness built up, which is neither borrowed from the Redeemer's merits, nor purified by the Spirit's influence. It is all a righteousness which is worked out by the simple and easy service of a church prescription. And I need not say, the subject of it finds complacency in himself at its creation, and reposes his hope of final salvation upon it. Here he is instructed to rest his hope; being told before, by an authority he never wishes to question, that while "repentance, faith and obedience, will not "of themselves be effectual to his salva-"tion," this is "the mode, and the only "mode," of securing a "title" to heaven. Who would not, under the belief of such a system, regard his salvation sure, just in proportion to the multitude of his means and observance of prescribed ordinances? Thus, if I mistake not, multitudes pass on, gathering all their hope from the mere externities of religion; fostering the pride of nature by a righteousness of their own creation; deceived by the imposing drapery of ecclesiastical formulas, and blinded by false instruction; till God, in the full realities of his own eternity, convinces them, that except a man be born of the Spirit, he cannot see the kingdom of heaven. I do believe the opinions and practices under review to be dangerous beyond conception. They not only abandon the cross of Christ, with the Holy Ghost, together with all the settled conditions of gospel salvation; but substitute those which are pleasing to the pride of nature, and completely deadening to all those anxieties, which gospel truth and eternal realities, applied to the heart by the Holy Ghost, are calculated to produce.—Multitudes of cases have happened, some under my own observation, where sinners have been awakened to a sense of their guilt and danger, and led to inquire, "What must we do to be saved?" Being held by the blindness of their minds, and the hardness of their hearts, from repentance and faith in Christ, they have fallen beneath the influence of that system, which substitutes other conditions, and presents easier terms of salvation—promising a gradual growth to the stature of holiness, and the security of divine favour, in the services of a new sanctuary. The influence has been, a total suspension of religious anxiety, and the creation of a pharisaic spirit, with a blind hope of christian character, without any fruits of religion, either in reformation of manners, or prayerfulness of habits—humility of deportment, or devotedness of life to the service of God. A new and an easy way is found to the kingdom of hope and of heaven, where those who have been introduced to its blessings, look down with pity, if not contempt, on those who are doomed to struggle through the gloom of religious superstition, in the straight and narrow way, which requires a renewed and sanctified heart, with the entire abandonment of the world. No wonder these disciples of such an easy and flattering religious externity, felicitate themselves on the attainment of a less self-denying way to the joys of a coming world. This is a way assuredly most agreeable to the natural heart, and did we not believe in the necessity of that heart being mortified, humbled and renewed, we should find no difficulty in following the prescription of these episcopal rites in the hope of future salvation. But now we cannot. We discover in them no alliance to the method of salvation opened in the gospel; but we honestly regard them as casting contempt on the divine mode of salvation, by free and unmerited grace.

When I review the history of the church, and find what led to the first establishment of the papal order, I am driven to the full belief, that the opinions and practices before us tend directly to the errors of the papal system. I have shown in a former essay, that they lead to clerical domination, and throw all the authority into the hands of a Bishop, especially in our country, which the most ambitious Pope ever presumed to claim.‡ And in regard to the spiritual prerogatives claimed by each, I can see little difference between dispensing pardon immediately, "jure divino," giving at once full absolution, and conferring "titles to salvation," by a more specious and refined system of external ordinances. As the authority of a Pope is essential to the former, so the consecrations and confirmations of a Bishop are essential to the latter. And if all are not sure of salvation, who receive the indulgences and absolutions of the one, or the baptisms and confirmations of the other, it surely appears that both Pope and Bishop agree in this, that without them there is no salvation. For a certainty this appears so, from Bishop Hobart, where he says, that "wherever the gospel is promul-"gated, baptism is the only mode." &c. In regard to the clerical advocates of the opinions and practices of the High Church, it must be seen that they do not differ from the priesthood of the papal order. The claimed prerogatives of the one, are exactly the same as the avowed spiritual prerogatives of the other. If these prerogatives were inseparable from the presumed divine succession of the priesthood, with the one—so with the other. Were they exclusively with the one? So with the other. Did the one cast aside justification by free grace alone? So do the other. Did the one elevate the order of the clergy, till all of earth must bow in recognition of their spiritual rights, to their dispensations of pardon, and their exclusive power to delegate God's favours to man, till the mitre and the vest seem more important than the censor and incense of the angel of the everlasting covenant standing at the altar? So do the other. I think it cannot be denied, that as far as the clergy are concerned, there is no difference between the opinions and practices of the High Church and those of the Roman Catholic. We surely find in the former, all those elements which led to the impious exaltation of the priesthood, and which induced the pride and predominance of the latter, in the most splendid reign of papal supremacy.

‡ See Recorder, No. 8, vol. 4.

It becomes, in the next place, a most important inquiry, whether the opinions and practices we are considering produce the same influence on the people as those of the papal religion? I have little hesitation in asserting, that they do. Philo has shown most clearly the intimate relation of these two churches. Though the one was in its glory before the reformation, and the other is since denominated protestant, in reality they are one and the same as to all practical purposes. Again, I say, though there may be no Virgin worshipped—no saints adored and supplicated—no outward penances enjoined—no *formal* indulgences sold as the security of salvation; it is still possible that there may be nurtured all those elementary principles, whence sprung the mighty machinery of papal superstition and ecclesiastical domination. There surely remains the dear article of the moral freedom of the will, and a strong adherence to ecclesiastical order and ordinances, in near and essential connexion with salvation, which together place the merits of Christ, the sole security of salvation, as far away, as papal images, penances and indulgences can ever do it. Under this new economy and arrangement of arminian means and ordinances, in connexion with salvation, it must certainly be, that their subjects do believe that they are getting safely along under their observances and ordinances, just as the papist believes he is advancing by his prayers and penances, and the absolutions and indulgences of the hierachy. The great dependence in both cases appears to be on the mere externities of religion.

I know the High Churchman will immediately reply, that accompanying penitence and purity of heart is supposed. But I reply, that this penitence and purity of heart is made to *result* from these episcopal ordinances, and from no other source; and indeed, this penitence and purity of heart, we are told by Bishop Hobart, would be ineffectual to our salvation, though it was possessed. This gives *no "title,"* he says; but "baptism is the only mode." So I again assert, that ordinances are the body and soul of this system, just as they are of the system of popery. The baptisms and confirmations of the one, have taken the place of the absolutions and indulgences of the other; and the practical influence of the former appears exactly the same as that of the latter; only the one is rather more refined and accommodating than the other. The disciples of the modern scheme do not appear as strict in the observance of their religion, as the disciples of pure and unchanged catholicism do; and I must say, that could we have pure Roman Catholicism, uninfluenced by the ambitious hopes of civil aggrandisement, we might expect from it better fruits and holier habits, than are possible to grow out of the pure system of High Church Arminianism, as exhibited in the opinions and practices under review. If I mistake not, there are sentiments, holding a nearer approximation to the truth of the gospel, blended with the errors of the former, than can possibly be found in the creed of the latter. In the one, there may be a little leaven of truth, which may yet throw off the cumbersome mass of folly and error; but for my life, I can find no redeeming influence in the other. It does solemnly appear to me, that in every exertion of its influence, like the evil men and seducers of the Apostle, it waxes worse and worse. If I am wrong, I heartily ask the forgiveness of those of whom I speak, and request the correction of my mistake. But from what I know, I cannot avoid the conclusion, that if there is here any advantage, it is in favour of the unreformed church of the Roman see.

But my special inquiry is into the tendency of high church opinions and practices. They certainly appear to lead to the errors of the papal order, both as they respect the priests & the people. Both the high church and the papist make the former the sole and delegated dispensers of divine favour—confer into their hands the keys of the kingdom of heaven; & they both make the latter expectants of salvation—not as they have repented, believed and walked in the steps of holy obedience—but as they have stepped into the "only mode" of "baptism," or absolution, and have received the "indulgence" of a Pope, or the "confirmation" of a Bishop. And surely we might as well send out a Tetzel with indulgences, as Pope Leo did, as to send out a Tetzel with baptisms, as the Bishop does. I can see no more safety in depending on the one, than on the other. I may as well look to the virgin & the saints for salvation, as to the hands of a bishop, and the sprinkling of his priests; and as far as meriting heaven is concerned, one may as well count his beads, cross his breast, and shout at the raising of the host, as to kneel in the attitude of humility, repeat prayers and responses, and sound aloud the "Te Deum" of the sanctuary. It is all one and the same thing. There is a mere change of drapery, as the refinements of dress always advance with the refinements of intelligence and taste. The substantial characteristics and the moral tendency are one and the same in both.

But it may be asked, what becomes of all that is said about grace and favour, divine influence, and the Holy Spirit, in the writings and services of the high church? I think I can answer this question without any difficulty: And to do it, I would inquire, how far the harmony of this arminian system requires or admits *grace*, *favour*, and *the influence of the Spirit?* Such a thing as special grace, or special divine influence, is certainly out of the question. The harmony of this system neither requires nor admits it. The doctrine of special divine agency, in convincing and regenerating the soul of the sinner, the advocates of this system reject, as far as I am acquainted, without a single exception. They look on the special and immediate influence of the Holy Spirit, in converting sinners and sanctifying believers, which holds such a distinguished place in the calvinistic system, with perfect contempt, and call it the miserable excrescence of the doctrine of divine election. Indeed, they must do it, or yield the long defended doctrine of the moral freedom of the will, the dogma of man's native disposition to return to the love of God. Then we are to understand, by the grace, or favour, or divine influence, which figures in the system of the High Church, nothing more than that usual grace, ordinary favour, or common influence of the Spirit, which God continually bestows on his intelligent creatures. The subjects being changed, it is the same on the souls of sinners, as the sun and the rain on the grass of the field. This, if I mistake not, is the office and influence of that grace, favour, or divine influence, which appears so imposing in the writings and services of the high church. It is entirely different from what we understand by that influence of the Holy Spirit, which is required, to convince, regenerate and sanctify the soul of the sinner. This is a point but little understood, and from ignorance of which we probably have been accustomed to regard this class of nominal Christians with possibly more than deserved charity.

That the allegation, that high church opinions and practices tend to re-establish papal supremacy and popish errors, is well founded, I shall allude to a historical fact in relation to this very subject. In the reign of James II. of England, an avowed catholic, the lower orders of the moderate episcopal church joined with the dissenters, in opposing the succession, as being contrary to the laws of the English church; and when the question was taken in the House of Lords, there were but two bishops who opposed. At this time, twenty bishops and two archbishops of the protestant episcopal church of England, gave their sanction to the establishment of popery throughout the British realm. In the reign of Charles, and his brother, the infallibility of kings and bishops was renewed, until the two sovereigns, in order fully to introduce and firmly to establish popery, abolished the charters of every city and corporation; disregarded and trampled on the constitution; annihilated parliaments, and committed the government to jesuists. To a certainty, then, there was an intimate alliance between the high church and the Roman see in the seventeenth century. And if all this happened once, other things being equal, it may occur again. It may come under a new array of costume, still bearing the same substantial elements. The divinity may be the same, though from the shrine Catholicism be erased, and Episcopacy inscribed upon it.

I am your's, &c.

CYPRIAN.

For the Western Recorder.

MR. HASTINGS—My correspondent has written me several letters, selections from which I shall send to you from time to time, for publication, if you think expedient.

Your's, &c. P. Q. T.

LETTER II.

From the Rev. Mr. ——, to a Brother in the Ministry.

MY DEAR BROTHER—Is it not time for us to enquire, when the views we give of the great truths of the gospel are altogether pleasing to sinners, whether we preach as our Lord and his beloved disciples preached? I think I can remember when my heart was somewhat inclined to feel the unlovely emotion of self-applause—should it not be called pride?—when I had learned that some intelligent, wicked man had spoken quite favourably of my sermons. The review of such an emotion has never given me the least pleasure, when I have gone to a throne of grace, and have sought the trial of my Maker's eye. Certain it is, that there must be, somewhere, a defect in our sermons, when the enemies of the cross of Christ can speak well of them, without qualification. They may be elegant, as specimens of correct composition; they may be perfect models of just metaphysical reasoning; they may exhibit some great truths of the gospel in an abstract form, & maintain them by arguments not to be controverted; but if the impenitent, who hate our Jesus, can applaud them, this very fact shows, that they must be defective in what the French so happily term, the "unction" of discourse.

Every truth of the gospel has some important practical bearing, and holds a relation to the cultivation of the heart. Where truth is exhibited in the abstract, and its practical bearings and relations are not presented and enforced, there must be a defect of no ordinary character. The very design of the Almighty, in the promulgation of such truth, is, under these circumstances, overlooked and neglected. The head, and not the heart of the sinner is addressed, and no result, that shall bear upon the great business of the salvation of the soul, can, on any just ground, be looked for. The great end of exhibiting truth is to make the sinner feel. This cannot be done, if it be not so exhibited that he sees that it involves what is true in relation to his character, and what is of the last importance, as it regards the future and endless destiny of his soul. The sinner must be made to feel, that the truth which he hears, is the truth of God; that he is bound to hear it, to believe it, to practice it: But if its practical relations and bearings are kept out of view, he can and commonly will contemplate it, with the same coolness and deliberation, and the same intellectual gust, with which a philosopher traces the process & contemplates the result of an abstruse mathematical problem. It must be, that the truth of God, when it comes home to the sinner's heart and conscience, and lets him see his relations, responsibility, destiny; when it throws him, as a guilty, hell-deserving sinner, into the hands of a sovereign God, who "hath mercy on whom he will have mercy, and hardeneth whom he will," will produce some effect. It will either melt and subdue the soul, or awaken more or less opposition and hatred. Rely on it, my dear brother, if "unreasonable and wicked men," whose hearts, God says, are enmity against him, speak well of your sermons, and profess themselves pleased, you are powerfully called to review them, that you may find, if possible, the defect there must lie in them.

From the acquaintance I have had with mankind, and the many revivals of religion which it has pleased God to give me the privilege of witnessing, I am constrained to come to this general conclusion, that when the wicked are unqualifiedly pleased with any man's religion, or if a minister, with his preaching, there is evidence of something defective in both. You know that all professors of religion are not always pleased with revivals. Now I have known, in seasons of revivals, in more instances than one, that sinners have become impervious to the force of truth, and have even hardened themselves, successfully, against the clearest demonstration of the power of God, in cases of conviction and conversion, thro' the influence of the example of professors, who have been quoted as opposed to the work of God, and as not believing it genuine. And I have usually found it to be a fact, that such professors have not given that sweet and tender evidence of love to the Saviour, which is not only desirable, but is also the very soul and essence of christian fellowship and communion. I have found them, in most instances, cold, speculative, nominal Christians, and in very many instances, even living in the almost habitual neglect of family prayer. To what extent can we hope that such persons pray in their closets? Not unfrequently, persons of this description get out of temper, and are even angry with their brethren. Now, I apprehend that any professor, when he opposes what his brethren think a revival of religion, and finds the wicked applauding him, and uniting with him, would do wisely, if he should call in question the propriety and correctness of his course, for this very reason; and for this same reason, when the enemies of our Saviour express themselves as altogether pleased with our preaching, while yet they continue in a course of guilt & impenitency, we should solemnly & prayerfully enquire before God, whether we exhibit his truth with such faithfulness as he requires. When our Master and his apostles preached, an effect was produced.—Their hearers did either submit, or rage and rebel. There must be a method of preaching the truth, so that sinners cannot but feel. Happy he who prayerfully seeks to learn it. Happier still, he who has learned it already. That this happiness may be both your's and mine, is the ardent prayer of Your brother in Christ, A. B.

THE CHRISTIAN WARFARE.

It is a delusion which flatters our indolence, and which is too often allowed to silence conscience, to suppose that characters eminently good and useful, are so by nature and inclination, without very much trouble or self-denial; and that our own failings are so constitutional that we are more to be pitied than blamed for them. Never do we read in the bible or elsewhere, of any who have glided easily and softly to heaven, borne on the tide of their own amiable dispositions. The question for our consciences is, are we *fighting*, or are we *yielding*.

Remember, they that *overcome*, and they only, shall inherit all things. There is no promise to the inactive; if we are not fighting, we shall never conquer; and remember in this conflict, it is *to conquer or to die.*

Religious Intelligence.

BOMBAY MISSION.

The following letter, addressed to one of the ladies of the Missionary Association in Utica, N. Y. by Mrs. Graves, has been communicated to us for insertion. It shows an excellent spirit, but affords affecting proof that while the harvest is great, the labourers are few:—

BOMBAY, *June* 19, 1826.

MY DEAR MRS. ****—I have something cheering to write, though I think I just hinted at the subject in my letter by the Cornelia. It is the subject of female education in this part of India. We have now in operation seven schools, comprising about 200 girls. These are learning portions of scripture, christian hymns, catechisms, &c. &c. How delighted would you be, my dear sister, to see so many little creatures learning to praise their great Creator! I have only time to say to you now, that without help from home, soon, (I do not mean pecuniary aid, *altogether*), these schools must soon fail. The prospect is, that I shall be a solitary female here, to take care of all the schools that are to be established. The prospect is, that our two widowed sisters will soon leave us for another station. It is thought that funds can be procured *here*, to support a hundred schools. But O, my dear sister, how sad to relate! *No* females can be found to superintend them; no one, but the three belonging to our mission, has a sufficient knowledge of the language to undertake this work. Were I in America, with my present knowledge of the wretched condition of the females here, I would be *one* to propose to send a female missionary to Bombay. Yes, I think *my* duty would be plain, in regard to using my influence to form associations for sending *such* help. I know it would be thought a novel thing; but if a missionary were coming out, I think *many* females might be found who would rejoice to devote themselves to this *noble* object. *We would not object to a missionary and his wife, and his or her sister, coming out.* No, my dear sister, my bowels yearn over these perishing multitudes, and we seem to plead in vain to have help sent from America. Shall we begin to turn our eyes to England? What else can we do? My dear husband is just ready to drop into the grave; that is, we think so. He is about constantly, and performs a good deal of work; but is weak and frail as the dust, to which he must shortly return. As for myself, blessed be the Lord, who has wrought wonders for me: I enjoy good health, and have done so, for some time. Do you understand that we have no regularly ordained missionary at this station now, but Mr. Graves? Mr. Garrett is our *printer*, and he renders essential service to the mission. But O, how solemn the scene—how gloomy our prospects! You know what I mean. It is in reference to help. I could say many things, had I time; but I have none to spare. Tell all the dear sisters of your society, that I remember them with affection for their work's sake, though I have never seen them. Tell them to look about them, and see what the Lord would have them do.

From the Vermont Chronicle.

GERMAN MISSIONARY SOCIETY.

In the article headed "Russia," which we published a few weeks since, it was stated that several evangelical missionaries were employed in the southern provinces of that empire. We find in a foreign journal, a detailed account of the proceedings and designs of the German Missionary Society relative to that region, a short abstract of which cannot fail to be acceptable to our readers.

The labours of the society are directed to a mission to the Mahomedans of Asia, as their grand object; and their present measures are considered as merely preparatory. Their plan is, 1st, to give the greatest possible extension to their evangelical labours among the German colonies of South-Russia; and 2dly, to use their best endeavours, to awaken into new life the ancient oriental church. Thus, they think, christianity in its purity may best be brought into close contact with mahomedanism, and the way prepared for the overthrow of that wide spread and baneful system.

Emigrations from Germany to the south of Russia have been frequent for the last 25 years, and German colonies are now found from Odessa, which borders on the colonies of Bessarabia, almost without interruption, entirely across the Taurida to Astrachan and Saratov, and along the southern coast of the Crimea. Thence crossing Mount Caucasus into Georgia, and to the borders of the Caspian sea, the same chain of German colonies is found extending along the frontier of Turkey even to the confines of Persia, terminating at length at Gandscha, or Elizabethpol. A single glance at the map will show the advantages thus afforded for christian effort. These colonies are in the midst of a Tartar and Mahomedan population, and "resemble so many covered ways and trenches, which conduct to the walls of a fortress that has not yet been conquered for the kingdom of God." Thus, through these mysterious emigrations, for which man could hardly assign a reason, God has been preparing the way for the diffusion of christian truth far towards the centre of the mahomedan world. To these colonies the society has sent *seven* missionaries.

The Christians of the east are found scattered in Asia Minor, in Persia, and even to the mouth of the Indus, as well as in the mahomedan countries of Syria and Palestine. The armenian church alone numbers in the Russian provinces, 42,000 individuals—in Turkey, 1,500,000—in Persia, 70,000; and Armenian merchants are found travelling every where throughout the east. The town of Shusha, near the frontier of Persia, is inhabited principally by them; and here the society have laid the first foundation of their labours, to awaken the oriental churches. The neighboring provinces are inhabited, in great part, by Armenians, who are connected by constant intercourse with their brethren of Turkey and Persia. To this mission *three* missionaries have been sent—some of whom will remain at Shusha, and others make excursions, from time to time, into other parts of the vast field before them, making use of all the means in their power to extend the knowledge of pure christianity—and to establish schools, and awaken the *mind* of the population.

Should the exertions of this society in the German colonies, and among the oriental churches, prove successful, it will be seen at once that they must have a powerful action on mahomedanism, in some of its strong holds. If the Armenians, Nestorians, Jacobites, and Syrians, were all such as the Christians of those countries once were, the iron yoke of the Moslem, under which they have groaned for so many ages, would soon be broken.

HOME MISSIONARY SOCIETY.

The following article has been furnished for the New-York Observer, by the Corresponding Secretary of the American Home Missionary Society:—

The amount contributed for the support of the gospel in our weak settlements, is undoubtedly far less than it would be, if the gospel were properly prized by the great body of the people. Yet in many of the places to which the American Home Missionary Society has afforded aid, there are not wanting instances of love to the cause of Christ, which, if they could be properly made public, with all attendant particulars, would surprise and delight the friends of Zion, and put to shame those professors of religion, who do nothing in the service of their master.

In a very destitute and irregular place, one of two persons subscribed $45 each for the first year, and proposed to contribute $25 annually afterwards.

In another, three persons, with but small means, contributed each $25, and by the exertion of a small and helpless church, the gospel is maintained amidst universalists and the irreligious.

In a third place, (a congregation in the interior of Ohio, which has applied for our aid,) two physicians bear more than one-third of the whole burden which the people are able to sustain.

In a destitute town of Franklin county in this state, one individual has obtained, and fitted up at his own expense, a convenient place of worship.

In another instance, the females of a congregation, composed almost entirely of the poor, besides taking upon themselves the principal charge of supporting the gospel, have during the last year, laid the foundation of a sinking fund, to extinguish the debt incurred in building their church, and propose completing the fund by the profits of their industry.

Another congregation, which has been blessed with a revival of religion during the past year, has called upon this society again for aid, chiefly in consequence of the failure and embarrassments of one or two supporters of the gospel, who found themselves compelled to reduce their subscriptions from $100 to one half of that amount. And sometimes by the death, or removal of one individual, in whom religious influence centred, a struggling congregation has relaxed its efforts, and the breath of life has seemed to be stifled.

It is for the purpose of increasing the number of those who thus prize the gospel, that this Society is labouring. In many cases, God has crowned its labours with success, and the whole expence of maintaining the means of grace, has been assumed by a people who otherwise would have been either without strength, or unconscious that they possessed it. And why should not the example of these poor friends of Christ stimulate those who can do ten times as much, to increased exertions in this glorious cause. A sum no larger than one or two individuals mentioned above have contributed, would aid a feeble congregation to support the preaching of the word of life, and send the gospel to a thousand immortal beings. How pleasant will the reflection be on the bed of death, that instead of hoarding or wasting what the Lord has given you, *you* have put it into *religious circulation*, and perhaps have been the means of saving many souls from death, and of hiding a multitude of sins.

EXAMPLE OF CHRIST.

The sixth report of the New-York Bethel Union, suggests an idea, which we never before saw presented exactly in the same light. It is in the subjoined paragraph:—

"For six years they have been permitted to labour in the Bethel cause; and every successive year has furnished increasing evidence of the importance and practicability of evangelising seamen. The example and authority of Christ evinces the importance of the object. He frequently preached and prayed on board of vessels. His first disciples were the fishermen of Galilee. The shores of Tiberias were often traversed by him to scatter the word of the Kingdom."

DYING SCENES OF THE HINDOOS.

Extract from the quarterly papers of the English Baptist Missionary Society.

"When a Hindoo comes to die, (says Mr. Ward in his farewell letters), his friends will endeavour to console him by repeating his good deeds; that he has always been a good man—has worshipped the gods—regularly performed his ablutions—been liberal to the priests—done nobody any harm; and that therefore he can have nothing to fear. The dying man breaks out in some such language as this:—"I? What good have I been doing? I have done nothing but evil. And now, where am I going? Into what new body am I about to transmigrate? Or into what dreadful hell am I about to be plunged?" There is among them an earnest clinging to ceremonies, but no hope in death."

Indiana.—The Rev. Isaac Reed, late missionary to Indiana, thus remarks of the population and of the moral state of the country:—

"Their religions are avowedly christian, but of all the different sects in the Union. A very large part are professors of religion in some society. There are many meetings, and there is much of family prayer. Indeed, I believe there is much of religion—much of experimental christianity in this new state. There are many assumed preachers, but there are but few truly competent gospel preachers; at least, few in proportion to the population, and the extent of settled country."

Sunday School Union.—We learn from the New-York Daily Advertiser, that a bill has been reported in the Pennsylvania House of Representatives, to incorporate the trustees of the American Sunday School Union. The constitution of the state authorities to provide for the gratuitous instruction of the poor; the advantages of this mode of instruction have been fully proved; and New-York, it is said, stands ready to raise a large sum, and to incorporate this institution, in case it should be transferred to that state. This is the only national society that exists in Philadelphia; it embraces more than two thousand schools, which educate 135,000 children. The society has already published what would amount to above 400,000 volumes, and six millions of tickets, all carefully revised by a committee of five gentlemen of different religious denominations.

Burning of Bibles.—Extract of a letter from Italy, dated 30th Sept. 1826:—"There have been two attempts to send Bibles here, (Naples), one by Rev. L. W. [supposed Lewis Way,] and the other by the means of an English merchant. In both cases they were discovered, and ordered to be burnt by the common executioner."—*Lon. pap.*

Whitefield's Last Sermon.—The celebrated George Whitefield preached his last sermon at Exeter, New-Hampshire. There were at the time two meeting-houses in Exeter, at one of which he was not admitted to preach; and as the other was too small to accommodate the mulitude, he mounted upon a hogshead in the open street, which was filled for some distance with anxious spectators. The evening after he preached in Exeter, he rode to Newburyport, where he died suddenly of apoplexy.

Island of Sumatra.—At the village of Sebolga, in Sumatra, Mr. Burton, a missionary from the English Baptist Society, is located. And though almost incredible, the inhabitants of this part of the country are cannibals. The testimony of this horrid fact is unquestionable. It must be that Mr. and Mrs. Burton have settled among these degraded beings from the purest philanthropy. Mr. Burton, Mr. Robinson and Mr. Evans, were sent over from England, in 1819, to join Mr. Nathaniel Ward, (nephew of the lamented William Ward), who was at Bencoolen with a printing press. Mr. Evans settled at Pedang. Mr. Robinson probably remains at Bencoolen.—*Baptist Register.*

The King of Netherlands has given a donation of 1000 francs, towards the building of a protestant place of worship at Ferney, famous for having been long the residence of Voltaire. There is now a flourishing Bible Society in that place, and the gospel is faithfully preached.

Revivals.

We mentioned some time ago, that the good work had received a new impulse in Vernon *Centre*. The same may now be said respecting the work at Vernon *Village*. The excitement, we understand, has become powerful.

Boston.—Some of the religious journals state the number of hopeful conversions in this place at 400; but the Boston papers are nearly silent on the subject—from considerations, we suppose, of a prudential nature.

Ernest-Town, U. Canada.—A clerical correspondent writes us from Upper Canada, that a revival has commenced at Ernest-town, the precious influence of which is beginning to be felt in some of the towns adjacent.

Carlisle, Pa.—This town and the college (Dickenson) are mentioned as the scene of considerable excitement on the subject of religion. Opposition shows itself, of course.

Sunbury, Pa.—A letter received in Philadelphia from Northumberland, says—"The excitement in Sunbury has lately increased much in interest. Their house is generally filled to overflowing, and numbers are obliged to go away for want of room almost every evening. So great is the anxiety to get seats, that they begin to collect by sunset, and sometimes before. The excitement is principally among the Germans. Notwithstanding the absence of the usual means, the excitement is daily gaining ground, & gradually extending itself over the whole town, and even into the country; and I presume that the deep solemnity and anxiety manifested at their meetings, are seldom surpassed under the preaching of the word. Mr. Jordan informed me, that at a meeting a short time since, which commenced rather more coldly than common, a short time after the meeting began, all at once, it seemed as tho' the spirit of God, "as a mighty rushing wind, came upon them and filled the whole house." Almost simultaneously every soul present was affected with the deepest solemnity, and overwhelmed with a sense of sin. Almost every one was in tears, and numbers were weeping aloud; and those who usually conducted the meeting, were so much affected, that for some time no one could speak for comfort or exhortation. Thursday evenings they dismiss earlier and hold anxious meetings. They conduct them by conversing individually with those who remain. Last Thursday I was present at one of the inquiry meetings. I should judge that seventy remained to be conversed with."—*Philadelphian.*

Wilmington, Del.—We learn that the second presbyterian church at Wilmington, is now enjoying a special season of "refreshing from the presence of the Lord."—*ib.*

Milford, Penn.—Extract of a letter from the Rev. Mr. Grier, to the Corresponding Secretary of the American Home Missionary Society, dated Feb. 12, 1827:—

"The revival here still advances. The different neighborhoods around have been somewhat refreshed; but the showers of divine grace have descended no where so copiously as in the village of Milford. Since my last report of labor in the month of October, we have received seventy-six into the church, besides four admitted upon certificate; amounting, with those before mentioned, to *one hundred and eleven*, received within the space of four months. There is not more than one house in Milford, where some one has not been slain by the law, that "he might live unto Christ."

Hopkinton, N. H.—The Rev. Mr. Carlton writes, Feb. 17, that the revival of religion in this place is still progressing. About fifty in town give evidence of having passed from death to life since its commencement.

Stonington, Conn.—The pastor of the Baptist church in Stonington, writes to the editor of the Christian Secretary:—

"God has done much for the Baptist church in this place, since my acquaintance with them, which is about three years: Upwards of 130 have been added to our number."

Barre, Vt.—On the first Sabbath in January, 71 persons were united to the church under the pastoral care of Rev. Justus French, in Barre. The work is not confined to one denomination. "We are informed," says the Montpelier Watchman, "*that in the universalist society a spirit of inquiry exists.*"

WESTERN RECORDER.

UTICA: TUESDAY, MARCH 13, 1827.

Moral Tendency of High Church Opinions and Practices.—The article of Cyprian, bearing this title, on our first page, is no less interesting than those which have preceded it; and thus far we see nothing which can possibly be excepted against the legitimacy of his conclusions. This, we are aware, is saying much; but the cause of truth demands it; and the worth of souls forbids that we should remain silent, till the subject shall have been fully discussed in its most important bearings. Two additional numbers, however, will finish all that Cyprian has to say on the subject.

By the way, a report has gone abroad to some extent, that Cyprian and Philo are one and the same writer, under different names. This is a mistake which ought to be corrected; because it places the supposed Philo, alias Cyprian, in the awkward attitude of self-commendation.

"Not as Men-Pleasers."—The second letter of "A. B." on the subject of preaching, which we have published to-day, may possibly lead some to suppose, that the writer would, in all cases, estimate the faithfulness of a preacher, by the quantity of opposition which he stirs up against himself. This is far from being his meaning, as will be seen in the sequel. At the same time, he does suppose, that the minister, who glides easily onward in his preaching, securing to any extent, the hearty uniform applause of his irreligious hearers, is specially in fault somewhere; and in this supposition he is doubtless right. However *orthodox* the *notions* of irreligious men may be, they are quite unwilling to be "*pricked in the heart*," and would therefore, by all means, have the preacher beware how he handles the sharp "sword of the Spirit." He may brandish it before them as brilliantly as he pleases, and they will continue to commend his zeal and faithfulness. Not so when he aims the "deadly thrust."

Holiness to the Lord.—We invite the serious attention of our readers to the article which bears this title, on our last page.

Oneida Presbytery.—A session of the Oneida Presbytery was held in this village during the past week. Several important topics were discussed; and though some differences of opinion were manifested in regard to matters of a prudential nature, much unanimity and good feeling prevailed. We have seldom attended a more interesting session.

We understand the Presbytery agreed to observe Wednesday of next week, as a season of fasting and prayer.

National Preacher.—No. IX. of this interesting publication, contains two short sermons, by JOHN MATTHEWS, D. D. of Shepherdtown, Va. on the subject of affliction, founded on Heb. xii. 18—"But He for your profit, that we might be partakers of his holiness." Sermon first contemplates "the light in which afflictions ought to be viewed, and the disposition with which they ought to be received." Sermon second shows "their tendency, when thus viewed and received, to promote our spiritual interest."

Colonization Society.—As an evidence that this society is fast increasing in favour, the African Repository mentions the formation, within two months past, of about twenty auxiliaries, among which is the "Colonization Society of Pennsylvania," the first donation from which had just been received, amounting to $600.

Liberia.—Letters from the colony at Liberia have been received at the office of the American Colonization Society, as late as the 5th December. They speak of uninterrupted health and prosperity.

To Correspondents.—The present arrangement of our paper is such, that the longest communications must be assigned to our first page, while none but such as are very short will be likely to find room under the Utica head. It is very desirable, also, that a series of articles on a given subject, should be presented, as far as possible, in their unbroken order. These circumstances show the necessity of articles being sent us several days previous to their contemplated appearance; and they must also plead our apology for the protracted delay of two or three long articles which do not belong to any regular series.

A personal interview is desired with the individual who has sent us three doctrinal articles, written chiefly for his "own improvement."

Anecdote.—The unitarian minister of ——— started one day to visit his flock, and among the rest, called on a pious old lady, who *had been* a member of his church. After he had talked unitarianism to her for some time, she asked him which of the apostles he thought appeared to be most like a Unitarian. He replied, after a moment's thought, that in his opinion Peter was best entitled to such a character. "O yes," replied the old lady, "I do remember—Peter *denied his Master!*"

Receipts of the American Home Missionary Society, from Jan. 24th to Feb. 20th, as acknowledged by the treasurer, $2,426 59.

For the Western Recorder.

MR. EDITOR—I noticed with some concern a week or two since, a short article in the columns of your paper, entitled "AN ABOMINATION," and setting forth a number of instances of the bad character of singing-masters, as evidence against the propriety of the existing system of management in regard to the cultivation of church music. My fear is, that the enemies of religion will be induced to turn this same argument against professors of religion and ministers of the gospel, seeing that "within the last twenty years," there have been a greater number of apostacies of a most distressing nature, than you have mentioned in the department above alluded to. Now, if the argument is legitimate in the one case, why is it not equally so in the other? But if the argument cannot be properly applied in the latter case, then why apply it in the former, and thus furnish a temptation to make a parallel attempt?

Your's, &c. Q.

REMARKS.—The two cases mentioned by our correspondent, are by no means parallel; tho' perhaps the language in the article he alludes to was somewhat too indefinite. Singing-masters, in the instances which we mentioned, have been *employed after it was known that their characters were vicious*—good principles or virtuous conduct *not being required as qualifications* in a teacher. When open disbelievers and profligates shall be admitted into the bosom of the church, and unprincipled and vicious men installed without hesitation into the ministry, then, and not till then, will the two cases become parallel. We must still insist, therefore, that the *known vicious character* of many who were extensively employed as teachers of church music, has fixed a disgrace upon the church, which will not soon be wiped away, notwithstanding there has of late been a partial reformation.

It will be seen by the following article, that the operations of the Western Domestic Missionary Society are going onward with much activity and success:—

DONATIONS TO THE WESTERN DOMESTIC MISSIONARY SOCIETY.

The following sums have been received lately by the Corresponding Secretary:—

Ogdensburgh.	
John Fine, Esq.	$50 00
Nathan Ford, Esq.	25 00
Donation,	4 50
Sackett's Harbour.	
Jacob W. Brewster, life member,	30 00
Elizabeth Breese, to constitute Sydney Breese Snowden, a life member,	30 00
Lieut. J. S. Gallagher, $5: Hopy Hall, 5: Thanksgiving collection, 7 13,	17 13
Brownville.	
Eliza Farman, $5: Charles Smith, 3,	8 00
Watertown.	
Oren Stone, $10: Eli Farwell, 5: Thos. R. Brayton, 2: Orville Hungerford, Esq. 10: Micah Sterling, Esq. 2: Isaac H. Bronson, 1: Theophilus Redfield, 2: Susanna Clarke, 2: Donation, 50 cts: Evelina F. Ely, 1: Mary A. Fry, 1: Hart Massey, 5: Rev. George S. Boardman, 5,	46 50
Adams.	
Sarah G. Johnson, 1: John H. Whipple, 3: Dr. Eastman, 1: M. V. V. Rosa, 2: Donation, 25 cents,	7 25
Verona.	
Thanksgiving collection, $3 37: Widow Lucretia Snow, by the Rev. Mr. Brainerd, 15,	23 37
Collection in Doct. Norton's church, Clinton,	58 00
Total,	$299 75

The W. D. M. Society have now in their service 27 missionaries; and have made appropriations to supply all the destitute churches in the counties of St. Lawrence, Lewis, Jefferson and Oswego. If five more missionaries can be obtained, all the vacant presbyterian churches in those counties will be supplied with stated preaching; and every town in those counties, with the exception of two or three, will be visited by presbyterian ministers who will preach in them statedly.

J. F. SCHERMERHORN, *Cor. Sec.*

A CARD.

The Subscriber would gratefully acknowledge the token of affection which he has recently received from the *females* under his pastoral charge, by an appropriation of *Fifty Dollars* to the funds of the Western Education Society, to be applied to constitute him a Director of said Society for life. This appropriation is peculiarly gratifying, as it contributes to the support of an institution, which he regards as lying at the foundation of all the benevolent operations which distinguish and adorn this age of christian enterprise. DAVID SPEAR.

Rodman, March 2, 1827.

The Subscriber gratefully acknowledges the receipt of *Twenty Dollars*, from ladies in Warren and Richfield, to constitute their pastor a life member of the American Tract Society.

CHAS. WADSWORTH.

Political.

CONGRESS.

Both houses of Congress adjourned on Saturday the 3d inst. between 4 and 5, P. M.

The select committee of the Senate, to which was referred the message of the President relative to the controversy with Georgia respecting the Indian lands, made a long report, accompanied by the following resolution:—

"*Resolved*, That the President of the United States be requested to continue his exertions, to extinguish the Indian title to lands within the chartered limits of Georgia."

The resolution was adopted, and 3000 copies of the report ordered to be printed.

The select committee of the House of Representatives, on the same subject, also made a long report, accompanied by the following resolutions:—

"*Resolved*, That it is expedient to procure a cession of the Indian lands in the limits of Georgia.

"*Resolved*, That until a cession is procured, the laws of the land, as set forth in the treaty at Washington, ought to be maintained by all necessary constitutional and legal means."

A long debate ensued, which was terminated by a motion to lay the report and resolutions on the table, which prevailed, and 6000 copies were ordered to be printed.

The bill concerning the commercial intercourse with the British colonies, amended by the adoption of Mr. Smith's substitute, passed the Senate, 31 to 10. The House made a further amendment, which was disagreed to by the Senate. The House adhered, and the bill was finally lost in consequence of this disagreement. The whole subject is therefore left precisely where it was at the commencement of the session.

The Senate finally refused, by the casting vote of the President, to consider the bill to increase the duty on imported woollens and wool.

On the last day but one of the session, the President of the Senate retired from the chair, and Mr. Macon, of N. C. was elected President *pro tempore*.

Among the bills which were not acted upon in either house, was the bill to provide for the claims of the surviving officers of the revolutionary army.

An immense mass of public and private business (says the N.Y. Statesman) was left unfinished. The next presidential election has been the all-consuming subject during the session; and the friends and opponents of the administration, with a few honorable exceptions, appear to have been equally engaged in furthering their party plans, instead of attending to their public duties. No single act of general importance to the country, will mark the existence of the late Congress.

NEW-YORK LEGISLATURE.

Monday, March 5.—In the Senate, Mr. Spencer, from the literature committee, to which was referred the petition from the New-York institution for the education of the deaf and dumb, for pecuniary aid, and the bill from the house for that purpose, reported a statement of monies granted to that institution, and the means applied to their relief, by which it appears that the state has directly granted $45,198, and by application of sums received for licenses from lottery dealers in New-York, $19,150—making a total of $64,348, applied to that institution. Mr. S. reported amendments to the bill, calcuted to effect a faithful and economical expenditure of the money, and with those amendments recommended that the bill should become a law.

The President submitted to the Senate the resignation of Silas Wright, a senator from the fourth district, in consequence of his having been elected to Congress.

The committee of the whole took up the bill for the purchase of a thousand barrels of flour, for the relief of the suffering old men, women and children of Greece, not resident in any fortress, town or city invested by the enemy. The bill was advocated by Messrs. Colden, Livingston, Jordan and Spencer; and opposed by Mr. Crary and Mr. Viele.

The bill was opposed solely on the ground that the Legislature had not power thus to appropriate the funds of the state, and that it would be a violation of neutrality on the part of the national government, to permit such aid to be given by a state. The best feeling, it was said, prevailed among the people on the subject, and it was most proper that it should be left to them to administer relief.

The debate continued till near 3 o'clock, when the committee rose without taking a question.

In the Assembly, the business was entirely unimportant.

Tuesday, March 6.—In the Senate, the day was spent in committee of the whole, on the bill to contribute to the relief of the Greeks. Messrs. Viele, Allen, Waterman and Crary opposed the bill, and Mr. Jordan advocated it; but the committee again rose without taking the question.

Mr. Viele offered a joint resolution, that each of the members of the legislature would contribute to the amount of days pay, for the relief of the Greeks. Laid on the table.

In the Assembly, the house again went in committee of the whole, Mr. Piggott in the chair, on the Chenango canal bill. The question on Mr. Mosely's amendment, authorising the canal commissioners to make a canal from Binghampton, on such route as they should deem best for the interest of the state, after some debate, was taken and lost.

Mr. Starkweather then offered an amendment to make a canal from the outlet of Otsego lake, along the valley of the Susquehannah, to Binghampton. Mr. S. supported the amendment, for some time; but before he had finished, the hour of three arrived, and the house adjourned.

Wednesday, March 7.—In the Senate, Mr. Waterman offered a resolution, that a committee of conference be appointed, to inquire into the expediency of holding an extra session of the Legislature, to pass on the revised laws. Mr. Crary opposed the resolution; and Mr. Colden supported it. It passed; and Messrs. Waterman, Colden and Crary, were appointed the committee.

The day was again consumed in debating the Greek bill. It was supported by Messrs. Hart, Spencer and Colden, and opposed by Mr. Viele. The latter had not finished his remarks at three o'clock, when the committee rose.

In the Assembly, a resolution offered by Mr. Fish, to enforce the annual collection of interest money due the state, on bonds and mortgages, from and after the 1st of October next, was passed.

The day was spent by the House, in committee of the whole, on the bill for the erection of a new court-house in Onondaga county, without deciding the question

Thursday, March 8.—In the Senate, Mr. Oliver introduced a bill to extend the terms of the supreme court to five weeks.

The Greek bill was again taken into consideration. It was further opposed by Messrs. Viele and McCall, and supported by Messrs Spencer, Livingston and Colden. It finally passed the committee of the whole, and was ordered to a third reading, by the following vote:

Ayes.—Messrs. Birdseye, Bogardus, Burrows, Carroll, Colden, Dayan, Ellsworth, Gardiner, Haight, Hart, Jordan, Keyes, Livingston, Mc Michael, Oliver, Spencer, Wilkeson, Woodward—18.

Noes.—Messrs. Allen, Crary, Enos, Hager, McCall, McCarty, McMartin, Nelson, Smith, Stebbins, Viele, Waterman—12.

In the Assembly, the Chenango canal bill was again under consideration in committee of the whole; when Mr. Starkweather again addressed the committee in favour of his amendment, until the hour of adjournment.

Friday, March 8.—In the Senate, the bill to amend the $50 act was passed in committee of the whole.

In the Assembly, Mr. Granger presented a petition from the committees appointed by the counties of Genesee, Ontario, Livingston, Monroe and Niagara, to investigate the circumstances of the abduction of William Morgan, and to endeavour to discover and bring to punishment the perpetrators of the outrage committed upon his liberty or life.

The petitioners, after relating the circumstances of the seizure of Morgan at Batavia, and his conveyance first to Canandaigua, and thence to Fort Niagara, state, that they have ascertained to their satisfaction, that on the night of the 14th of September, he was deliberately murdered in that fort, by having his throat cut from ear to ear, his tongue torn out, and his body consigned to the depths of Niagara river or Lake Ontario. They further state, that the persons implicated are many of them men of respectable standing and leading influence in that community, some of them formerly members of the legislature, others officers of justice, both executive and judicial, holding high and responsible stations in the administration of the laws; and that the witnesses are numerous and scattered over an extent of country of perhaps more than one hundred and fifty miles. For these reasons, the petitioners pray the legislature to pass an act, appointing a committee or commissioners, to visit the theatre of this injustice, and to investigate the facts and circumstances attending its commission, with power to compel the attendance of witnesses, to examine them on oath, and to compel them to answer; and to report the result of such investigation to the legislature, that such order may be taken thereon, as that body may deem to be meet and proper.

The evidence on which the committee founded their statements, was not transmitted to the legislature. The petition was read and referred to the committee on courts of justice.

Mr. Granger reported a bill authorising the canal commissioners to connect the Oswego canal with the side cut at Salina.

The committee of the whole again took up the Chenango canal bill. Mr. Starkweather's amendment was lost; when he offered another amendment, as a substitute, to make a canal from Otsego lake to Bettsburgh, and the committee rose without taking the question.

Saturday, March 10.—In the Senate, it was decided, 13 to 9, that the Greek bill was not a two-thirds bill. The bill was then read the 3d time and passed—ayes 16, noes 13.

In the Assembly, Mr. Starkweather's amendment to the Chenango canal bill, offered yesterday, was negatived. The question then recurred on the original bill; but the house adjourned without deciding it.

FOREIGN.

An arrival at New-York from Liverpool, has brought intelligence to the 18th January.

Portugal.—One of the London papers says, "We have just received intelligence from Lisbon to the 2d inst. The Windsor-Castle, Romney, Melville, Gloucester, and Wellesley, arrived on the 27th December, and landed their troops. There is official intelligence of several actions having been fought between the constitutional and rebel forces, all of which are stated to have terminated in favor of the former. It is confirmed that Almeida had fallen into the hands of the rebels."

A private letter from Lisbon, dated January 1, says, "The British troops continue to arrive, and it is said they have commenced the disembarkation. The constitutional troops continue to gain ground."

Another letter of the same date, says, "The English troops are landing; but I believe, and so do most people, that they will have nothing to do."

A letter from Oporto, dated Dec. 26th, says: "We remain perfectly tranquil in this city. It is reported that the Marquis of Chaves, the chief of the rebels, has passed the Douro at Regoa some days since, and that his troops have reached Vizeu; but notwithstanding this, a considerable force is still kept guarding the margin of the Tagus."

Latest from Europe.—Further arrivals at New-York, from Liverpool, have brought intelligence to the 1st of February.

Capt. Bennett, of the ship New-York, informs that when he left Liverpool, it was generally believed that the English ports would shortly be open to foreign grain.

The London Courier, of Jan. 26, says—"Positive information has been received this morning. of the defeat of the Portugese rebels, on the 9th inst. at Coruches de Beira, with much loss. Many of the fugitives had arrived on the Spanish frontiers. The same intelligence had reached Paris by telegraphic despatches. Spain appears still to pursue an equivocal course with regard to the war."

The better opinion is, that the cause of the Portuguese rebels is desperate. The Marquis of Chaves, defeated, has been compelled to withdraw to the frontiers, and must soon retreat into Spain.

The Duke of Wellington had been appointed commander in chief of the British armies, to supply the vacancy occasioned by the death of the Duke of York.

The Greek frigate, which sailed from New-York early in October last, arrived at Napoli on the 4th of December, and was immediately made the flag ship of Admiral Miaulis.

The Turkish fleet had been driven back from Samos by a mere report of Lord Cochrane's arrival. Karaiskaki has obtained a victory over the Mussulmen at Aracona, near Livadia, where 1300 of the barbarians were sacrificed to the manes of the victims of Missolonghi. The greater part of Karaiskaki's troops was composed of the defenders of Missolonghi, and lost every thing they held dear when that place was plundered.

The Turks had also been defeated by land in Eastern Greece, and obliged to raise the siege of Athens.

The Greeks have received timely supplies of provisions from the European committees, and the Egyptian army in the Morea remained in a state of inactivity.

There have been now only ten Dukes of York since the creation of that title. Three of them have succeeded to the crown, namely—Henry VIII. Charles I. and James II. One of these was beheaded; another driven from the throne, and the other execrated in history as the worst of tyrants. Another Duke was killed in battle, another was beheaded, (Richard Plantagenet), and one was cruelly murdered. The title may be regarded, therefore, as unfortunate.

From Mexico.—A letter from Mexico of the 16th ult. received by the editor of the Phila. Gazette, states that Mr. Sergeant and his suit arrived there on the 9th, in good health. A conspiracy to overthrow the government, and restore the state of things that existed in 1808 was discovered in Mexico on the 19th. The persons and papers of the conspirators were immediately seized, and investigations entered upon, the whole result of which has not yet been published. Some of the concerned have, however, already been punished, and a proposition has been made in the Senate, to expel from the republic all Spanish friars, except those who can give proof that they co operated in effecting the independence of the country.

On the 2d inst. at Port au Prince, 4000 casks of powder exploded in the government arsenal, and killed the commissary of the navy, several officers and twenty men. President Boyer had left the arsenal only ten minutes before. The fire originated from a spark occasioned by nailing the barrels with iron nails and an iron hammer.

From Havana.—The following is an extract of a letter from Havana, dated the tenth inst. received in Philadelphia:—"A circumstance took place day before yesterday, which shows the strong feeling of the authorities here in favour of the Americans. A dispute arose between Capt. Mott, of the ship Canton, and some coloured labourers, which ended in the interference of the military, who assaulted Capt. Mott with drawn swords, and struck several blows at him, cutting his coat and waiscoat, but without further injury. Capt. Mott immediately complained to the officer on duty, but could get no satisfaction. Next morning a meeting of all the Americans was called, and a committee appointed to wait on Gen. Vives, who, as soon as he heard of the outrage, issued orders to have the whole of the guard on duty the day previous arrested, and the aggressors severely punished, assuring the gentlemen that any aggression from abuse of military or civil power, shall at all times be promptly redressed. The satisfaction was complete, and thus ended the matter."

From the 1st of January to the 8th of February, *one hundred and thirty* American vessels arrived at the port of Havana; and there remained in port at the latter date, ninety-five.

DOMESTIC.

Gov. Troup's War.—The last Milledgeville (Geo.) Recorder contains a letter from Gov. Troup to the Secretary of War, in answer to a communication from the latter, informing his excellency of the course which the President had determined to pursue, provided the surveyors of Georgia should persist in surveying the Indian lands, and should receive the support of the state authorities "The military character of the menace (says his excellency) is established, and I am only at liberty to give to it the defiance which it merits. From the first decisive act of hostility, you will be considered and treated as a public enemy."

Subjoined to the above letter, is the copy of an order from Gov. Troup to the attorney and solicitor-general of Georgia, that in every instance of complaint made of the arrest of any surveyor engaged in the survey of the lands in question, by any civil process issued by the authority of the government of the United States, they are to take all necessary measures to effect the liberation of the person so arrested, and to bring to justice, either by indictment or otherwise, the officers or persons concerned in such arrest. Also, an order to the major-generals of the 6th and 7th divisions of the state militia, to hold in readiness the several regiments and battalions within their respective commands, to repel any hostile invasion of the territory of the state; for which purpose depots of arms and ammunition, central to each division, will be established in due time.

An Essay towards a Duel.—An attempt was made at Washington, the last week in February, to get up a duel between Mr. M'Duffie, of South-Carolina, and Mr. Metcalfe, of Kentucky. The controversy arose out of the Calhoun investigation, Mr. Metcalfe having been one of the committee of inquiry, and Mr. M'Duffie having attended the investigation as the friend of Mr. Calhoun. The correspondence between the parties and their seconds has been published at length in the National Intelligencer, and as far as it goes, is equally disgusting with that which took place between the same Mr. M'Duffie and Col. Cuming, on a like occasion. The substance of it is thus related in the N. Y. Daily Advertiser:—

"Mr. M'Duffie considered himself insulted by Mr. Metcalfe, and after some ineffectual attempts on both sides to find out what each other meant, Mr. M'Duffie challenged Mr. Metcalfe according to the laws of honour. Mr. Metcalfe accepts the challenge; and availing himself of a privilege secured to the challenged, he proposes to fight with *rifles*. This appears to have startled Mr. M'Duffie's friend, who it seems was a Mr. Hamilton, and who we believe was also a member of Congress; and he, in behalf of Mr. M'Duffie, objects to the rifle, on the ground that Mr. M'Duffie's arm had been injured in a former squabble of the kind, and he was not able to manage such a heavy piece of ordnance. The real reason probably was, that this old Kentuckian understood the gun too well; having no doubt been accustomed to shooting bears, wolves and panthers, all his life, and could hit his game when and where he pleased. At any rate, the rifle was refused, and matters were thus brought to a stand. Mr. Metcalfe's *friend*, with a degree of liberality not often found among the votaries of honour, offered that Mr. M'Duffie should make use of a prop or rest, on which to place his *rifle*, like a man shooting pigeons.—But nothing would do. Mr. M'Duffie must fight with pistols, or nothing; and so, after a long literary correspondence, the matter ended, not even *in smoke*, for nothing was on fire but the parties, and that could not be kindled into heat enough to make a smoke."

Commerce of the U. States.—On the 26th ult. in compliance with law, the Secretary of the Treasury made his annual report on the commerce and navigation of the United States, for the year ending on the 30th September last; from which it appears that the imports during that year amounted to $84,974,477. Of this amount, $80,778,120 were imported in American vessels. The exports during the same period, were $77,595,322, viz. $53,055,710 of domestic and $24,539,612 of foreign articles. Of the domestic articles $46,199,528 were exported in American vessels, and of foreign articles $23,358,983. The amount of American shipping which entered the ports of the United States the same year, was 942,206 tons, and of foreign shipping, 105,624. That of American shipping which cleared, was 953,012 tons, and of foreign, 99,417. The amount of registered tonnage employed in the foreign trade, on the 21st December, 1825, was 700,788; enrolled and licensed tonnage, 657,899; tonnage of fishing vessels 64,424. Total, 1,423,111.

Burrage Smith and *John Whitney*, who left this village, (says the Rochester Republican), as is supposed, in consequence of being implicated in the affair of the abduction of Morgan, sailed for Vera Cruz, from New-York, on the 12th ult. with the intention of residing at Tampico, in the Mexican republic. These men were among some of our most respected citizens, and until this transaction bore irreproachable characters. It must have been a strong and strange infatuation, coupled doubtless with a sense of duty, which could have prompted them to the commission of any outrages against the laws of society.

The Indian chief, Brandt, has addressed a letter to the Editor of the York (U. C.) Observer, in which he says:—

"I have just read a paragraph in the New-York Spectator, wherein it is stated, that the fraternity at Niagara had sent for me to receive and sacrifice the unhappy *Morgan*, of whom so much has been lately spoken. You will oblige me by contradicting this report, which is wholly false. Neither in that instance, nor in any other, has such a barbarous proposal been made to me; nor do I believe that a man exists who would have dared to wound my feelings in such a heinous manner. I know nothing of the man, nor of any transaction relating to him; and I am much surprised that my name has been called in question."

Praiseworthy.—The charitable ladies of Wheatland have raised and forwarded *twenty dollars* to Mrs. Morgan, who has been left with two children, without the means of support.

Greek Contributions.—It is stated in the United States Gazette, that the contributions for the Greeks received by the Philadelphia committee are so much larger than were expected, that two vessels, instead of one, will probably be dispatched, and that this announcement will undoubtedly encourage many more remittances from the interior of the state.

The collections for the Greeks in New-York exceed the amount expected. It is said that they will amount to from thirty to forty thousand dollars. One ship will not be sufficient to carry the provisions already collected.

A vessel arrived at New-York on Thursday, from New-Brunswick, with 354 barrels of corn meal, and some clothing, as a donation for the relief of the Greeks.

The New Haven Journal mentions that a box containing 566 articles of wearing apparel, principally for women and children, together with a list of sundries, has been made up by the ladies of that city, for the Greeks.

In Troy, $900 have been contributed for the Greeks; and in Lansingburgh, $531—$27 of which was received from the students of the academy.

A few individuals in Rochester have sent $281 50 to the Greek committee in New-York.

The freeholders of Prince Edward county, Virginia, have expressed their "decided approbation" of the course pursued by "John Randolph, while a member of the U. S. Senate;" and agreed to take measures for his election to the House of Representatives.

The chief justice of the United States, Marshall, is said, according to the National Gazette, to be above 70 years old. He is straight and hale, and his mental powers seem to have undergone no decline. There never was a more upright, perhaps never an abler judge. His elaborate opinions are master pieces of judicial logic and philosophical law.

The flue of one of the boilers of the steam boat Hornet, collapsed on the 3d ult. at Coffeeville, while getting under way for Mobile. One man was killed instantaneously; another survived but two days; and another was dangerously wounded. The engineer was severely injured, but not considered dangerous.

The great tunnel of the Pennsylvania Union canal, near Lebanon, has been completed. It is the largest in the United States; being 17 feet 6 inches wide, 12 in height, and 800 feet long; all the way through solid rock.

Among the Governors of Connecticut, there have been two Trumbulls, father and son; two Griswolds, father and son; and three Wolcotts, father, son and grandson.

Thursday the 5th of April, is appointed as a day of humiliation, fasting and prayer, in the state of Massachusetts.

ORDINATIONS.

Dec. 24.—Rev. *Gilbert R. Livingston*, over the first reformed Dutch church in Philadelphia.

Dec. 27.—Rev. *Moses P. Grosvenor*, as pastor of the church and society in Haverhill, Mass.

Jan. 10.—Rev. *J. B. Waterman*, as colleague pastor with Rev. Joseph Lyman, at Hatfield, Mass.

Jan. 12.—Rev. *Nathan Shaw*, over the congregational church in Stockbridge, Mass.

Mr. *John C. Tilball*, by the Presbytery of Steubenville, as pastor of the congregation of Island-Creek.

Mr *Robert Rutherford*, by the Presbytery of Steubenville, Ohio, as an evangelist.

DEATHS.

In this village, on the 10th inst. Mrs. *Eliza Hayes*, aged 101 years. On the same day, Mr. *Eliphalet Lovett*, aged 33 years.

In Clinton, on the evening of the 12th ult. *Mary Lucas*, daughter of Mr. Nathaniel Lucas, at the age of 21 years. The uncommon degree of spiritual enjoyment which she experienced at her departure, and for some time previous, was sufficiently remarkable, as it was thought, to be a subject of public notice and of record. The object of such a notice is not to give publicity to her life or death, or to pass an eulogy on her character. Christians want not these things. Their record is on high. But it is intended in the present case, to make known the divine goodness and grace so illustriously displayed in the strong faith and exquisite joy of this individual. For some months past, Miss L. had apprehensions that she was not to be long in this world. She turned her attention particularly to the subject of death, and questioned whether it was not practicable to rise above its fears, and to meet it without emotion. She made it a subject of prayer and of familiar contemplation, and was gradually relieved from the dread of that event; so that when her illness commenced, about ten days before her decease, she was far from being alarmed, and seemed even glad to find that the prospect of her departure was so near. Her prayer was more than answered: Her peace and joy were at times so great, that she almost doubted whether the whole was not a pleasing delusion. But toward the last, as her experience ripened into more bright and heavenly conceptions, she said to her pious friends—"I know, I know that it is all true—it is the grace of God." It is said of Joseph Addison, when about to leave the world, that he called to his bedside a young friend who was an unbeliever, & said—"Come, see how a Christian can die." This expression was perhaps attended with christian humility. But Miss L. was too diffident of herself to call the attention of others to what she could do.—She called to her bedside her old companions, who were still in a state of unbelief, and desired them to look at death, as it appeared divested of terrors by the grace of God, and learn whence consolation, in that trying hour, was to be derived. It filled her with gratitude and wonder, that the innocent Jesus should bear her sins and all that she deserved to suffer, and be left under the wrath of the Father and the hidings of his face, and that the love of God should beam with such light and comfort upon her soul. She was asked by one, whether she would be willing to take the place of any of those around her in the vigour of health. "Oh no," said she, "then I should sin against God every day. Now I hope to be freed from sin, and to be with Christ. I regret to leave my relatives: I love them much; but I love Christ more." She was exceedingly anxious for the souls of others, and several times addressed the impenitent with an energy beyond her natural strength, and urged them to immediate repentance and faith in the Lord Jesus Christ, and to the duty of studying the holy scriptures and of prayer. The indubitable evidence of piety which appeared in her conversation, and her most happy state of mind, filled the hearts of her pious friends with overflowing gratitude; and every Christian who visited her was rather disposed to congratulate than to bemoan her, and could not but feel the desire of being in her situation. This maturity in grace had been attained in a short time. It was only last spring that she considered herself as having been born again. It was during a short season of refreshing, enjoyed in Clinton, when the prayers and efforts of Christians were answered by the hopeful conversion of a number of souls. Immediately on that change, her whole deportment was changed, and she seemed to advance daily in piety and holiness. She was received into the church, and highly appreciated its ordinances. She had a strong desire for the sincere milk of the word, and she grew thereby. The manner of her life and death is a severe reproof upon the fruitless lives of many old professors, and may serve to shew them and others how they are to live, if they would die the death of the righteous.

In Concord, N. H. on Sabbath morning, Feb. 18, Rev. *Asa M'Farland*, D. D. in the 58th year of his age. Dr. M'Farland was a native of Worcester, Mass., was graduated at Dartmouth college in 1793, was two years a tutor, and for many years a trustee of that institution. He was ordained pastor of the congregational church in Concord, in March, 1798, and continued in that relation till March, 1825; when, having suffered severely by the palsy, he voluntarily requested a dismission from the pastoral office, and sought, in retirement, that ease and tranquility, which his enfeebled health required. During the last two years of his life he endured many successive strokes of that distressing malady, which gradually subdued a robust constitution, and as gradually paralysed the energies of a vigorous mind. Dr. M'Farland was a decided and efficient advocate of the benevolent enterprises of the day; and was many years President of the N. H. Domestic Missionary Society. As a pastor, he was faithful, laborious and persevering. During the twenty-seven years he was pastor, about four hundred and fifty members were added to the church under his charge.

In Waltham, Mass. the Hon. *Christopher Gore*, formerly Governor of Massachusetts, aged 69.

In Trenton, N. J. on the 20th ult. the Rev. *Burgiss Allison*, D. D. chaplain in the navy of the United States, at an advanced age.

At Goshen, Mass. Rev. *Samuel Whitman*, aged 75, for many years pastor of the church in that town.

At Southbridge, Mass. Rev. *George Angell*, pastor of the Baptist church in that place.

In Geneva, on the 5th inst. Dr. *Samuel Borrowe*, Jun. formerly of New-York, aged 29.

In Penn-Yan, on the 1st inst. *Abraham P. Vosburgh*, Esq. aged 35.

In Augusta, Georgia, *William Hogan*, Esq. formerly a catholic priest in Philadelphia, and who opposed the pope's authority.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum, to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

Go to the grave in all thy glorious prime,
In full activity of zeal and power:
A Christian cannot die before his time—
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;
Rest on thy sheaves; thy harvest task is done:
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

Go to the grave, though like a fallen tree,
At once with verdure, flowers, and fruitage crown'd,
Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground.

Go to the grave, which faithful to its trust,
The gem of immortality shall keep;
While, safe as watch'd by cherubim,
Shall to the judgment day, in Jesus sleep.

Go to the grave, for there thy Saviour lay
In death's embraces, ere he rose on high;
And all the ransom'd, by that narrow way,
Pass to eternal life beyond the sky.

Go to the grave: no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope hast perfect love,
And open vision for the written word.

MONTGOMERY.

A PRACTICAL QUESTION IN CHURCH MUSIC.

A correspondent enquires of us—Whether, in such tunes as "Dartmouth, Dunchurch, St. Austin, &c. (as published in Musica Sacra), it be not proper to make a pause in singing, at the end of each line in the poetry, though no such pause is marked?"

This, it appears to us, must depend on circumstances. Were the sense of the poetry *always* complete in each line, a pause of some kind or other, would not only be admissible, but necessary. This, however, is far from being the case. Take the following as an example:—

The Lord, how fearful is his name!
How wide is his command!
Nature, with all her moving frame,
Rests on his mighty hand.

Here a pause should, by all means, be made at the end of the first and second lines. The sense demands it. The mind absolutely requires a brief period of reflection, before it can drink in the thoughts, as they are severally presented. Every good reader, though he may not consider the true cause for so doing, feels impelled to suspend his enunciation at such passages. At the end of the third line, however, the case is different. The sense is incomplete. The magnitude of the thought, which is thus but half expressed, has indeed required a slow enunciation; but till the sentence is rendered complete, a pause cannot be endured without impatience.

The following lines require a pause for a different reason:—

"His own soft hand shall wipe the tears
From every weeping eye."

Here there is no pause marked at the word "tears;" nor does the grammatical structure of the lines require any; yet the sentiment may be greatly heightened by a pause, preceded by a diminished tone; the effect of which should be analogous to the broken enunciation of one who feels too intensely for a connected utterance.

Other instances will readily occur on a moment's reflection; and the leader must be left to determine on the style of execution at the time they meet his eye. At a double-bar in a psalm tune, it is always proper to make a pause, when the sense requires one. The same license may sometimes be safely taken, when there is no double-bar, and sometimes also in the midst of a line; and in extreme cases, rests which are marked in the tune may be omitted in performance. But all such liberties should be taken with great delicacy and discrimination, and by those choirs only, which have received the necessary instruction.

Communication.

For the Western Recorder.

HOLINESS TO THE LORD.

This inscription is found but in few places in the bible. It was, by divine authority, directed to be inscribed upon the mitre worn by the high priest; and evidently imported the typical holiness of Aaron and his successors, until the whole of that dispensation was accomplished—until the antitype Christ, our great high priest, was offered for the sins of men.

By the inspiration of God, the Prophet Zechariah looked forward to a period far more glorious than any thing which had been exhibited under the Jewish dispensation—when *Holiness to the Lord*, should be inscribed not only upon the mitre of the high priest, but upon the most common utensils. Zech. xiv. 20—"In that day, shall there be upon the bells of the horses, HOLINESS UNTO THE LORD:" And in verse 21—"Yea, every pot in Jerusalem and in Judah shall be *Holiness to the Lord of Hosts*." "And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea. In summer and in winter shall it be. And the Lord shall be King over all the earth. In that day, there shall be one LORD, and his name one."

Without entering upon any particular comment on these passages, I think it will be freely acknowledged, that they import a general, if not an universal dedication of every *thing* to the *Lord of Hosts, the most high God;* that is, that they will be devoted to his service and glory. This sentiment is, more or less, inculcated throughout the holy scriptures. But it is more particularly represented as the peculiar characteristic of the latter day—"When there shall be one LORD, and his name one." Jehovah does not require of his people any thing which they are not really bound to accomplish; nor does he, by the spirit of inspiration, foretel any thing which he will not assuredly bring to pass, or which he will not dispose his people to perform—not withstanding the covetous worldling and the doubting infidel may object. The inquiry will be, when? And the answer will be in the latter day. By the fulfilment of scripture prophecy, and by almost universal consent, that day appears to be at hand. The spread of the gospel—the great extent and variety of benevolent institutions—the unparalleled, I had almost said the miraculous liberality by which these are extended and supported, declare the day to be approaching. When we contemplate how much has been done, what changes have been wrought in a short time, we are filled with astonishment and wonder, and say—"If GOD be for us, who can be against us." But on the other hand, when we consider what is still to be done, the stupid apathy, if not more criminal opposition of multitudes, and the scantiness of the means in operation, we almost despair and cry—"Help, Lord! for the righteous fail from among the children of men." In the midst of this solicitude we ask, is there nothing to be done? What new plan can be adopted; or what old one revived and supported? Be not discouraged; the earth is the Lord's, with the fulness thereof. To stop the mouth of but too common a complaint—*money is scarce;* more especially to guard against the covetousness of the heart, and the penuriousness of the hand—let *Holiness to the Lord* be written upon something which is hereafter to be accomplished.

For instance, upon a piece of ground, whether it be little or much, which every agriculturalist has in his possession, and which he can spare; and let him improve it well, remembering that the produce of it whether it be little or much, is *Holiness to the Lord.* If it be fruitful, do no not grudge it, nor think it too much: *But honor the Lord with thy substance, so thy barns shall be filled with plenty, and thy presses burst out with new wine.* If it be scanty, pray God to accept it at your hand. If your liberality or your piety dispose you to appropriate more ground than you can cultivate yourself, with your children, or more than you can afford, set a price upon the remainder, which shall be paid out of the avails in the first place; and engage some of your neighbours to form little associations, to assist you in cultivating the plot. Let it be done well, as unto the Lord, and not unto men. Then, under the blessing of God, let it be applied either in the natural state, or the avails of it, to some pious institution.

Suppose others should devote two or three or more ewe lambs, or the firstling of a kine, and mark them *Holiness to the Lord;* and keep them, and give the increase year by year, for a certain number of years.—How little expense to individuals, and what a revenue it would prove.

Suppose every clergyman should devote a part or the whole of his marriage fees, year by year; every judge, justice, lawyer, sheriff, constable, &c. the fees upon the 1st, 2d, 3d or fourth suit which comes into his hands, after such a time, naming it, and leave it to the Lord to direct and to enable him to perform; every merchant, bookseller, manufacturer and trader, the profits of some piece of goods, wares or merchandize; every mechanic some instrument of husbandry, or piece of furniture or workmanship; every labourer the labour of some certain day or days; every female to engage in some article with earnestness, and every child encouraged to some enterprize; how great would be the result?

The charitable institutions of the day are without a parallel in the annals of time: Seminaries—missionary societies, both foreign and domestic—bible societies, education societies—tract societies—colonization, Jews' melioration, and evangelical societies, Sabbath school institutions, and a host of others. Most of these institutions have public agents, who will receive any thing and every thing which the liberal are disposed to give, and will use or exchange them into something which may be profit ably applied to some one of these institutions.

Were such methods adopted and carried into effect, there would be no complaint for want of funds in any of our benevolent operations. Only let the friends of the cause enter upon the business with spirit, and do no more than they can do without the least injury to themselves, their families, or their neighbours, & then the work is done: The earth is the Lord's, and the fulness thereof; the world is evangelized; the inhabitants supplied with bibles; and the kingdoms of this world become the kingdoms of our Lord and of his Christ. Your's, &c. W.

REMARKS.—The suggestions of our correspondent must commend themselves to the heart and conscience of every pious reader. If the Christian has in truth given himself and all he possesses into the hands of the Lord, & acknowledges himself to be in a certain sense steward over God's heritage, how can he refuse to write "Holiness to the Lord," on at least a portion of his treasures, in some such way as our correspondent has pointed out. Similar suggestions have often been made in years past; but have they not been forgotten? We do believe that it is every Christian's duty to take this matter into serious consideration, and decide upon it as in the fear of God.

Miscellaneous.

From the New-York Observer.

MINISTERS FROM SWITZERLAND.

MESSRS. EDITORS—In the summer of 1821, it was my pleasant lot to meet, at the house of the venerable Dr. Waugh, of London, with four young ministers from Geneva and its neighbourhood, whom persecutions, on account of their evangelical character, had driven to the British metropolis for ordination. On being introduced to them as an American brother, they took me eagerly by the hand, inquiring affectionately for Dr. Mason, and expressing the warmest gratitude towards him for the encouragement he had given them during his visit to Geneva a few years before.

They spoke of themselves in terms of great simplicity and meekness; remarking that their acquaintance with the truth was quite limited; that the most of their time had been spent in error; that they had lately learned a little of Christ crucified, and had been preaching what they knew of Christ crucified, and nothing else.

One of them, in a manner too interesting and impressive for me ever to forget, asked me this question: "Do you think the young men of the theological institutions in America love the Lord Jesus?" I replied, "I think the majority of them do;" and presuming the inquiry to have proceeded, in some measure, from the supposition, that the study of divinity was as purely speculative and professional here, as in many of the European universities, I took occasion to point out to him the difference. But that question, proposed with so much simplicity and feeling—how often has it occurred to my recollection! How frequently has it suggested to my mind the sadly slighted truth, that *love to Christ* is the prime requisite of clerical character! How often have I wished that all the theological students in our country had heard it, as it came from the lips of the dear young Swiss. P.

SPANISH CATHOLIC MISSIONARIES.

A recent writer on the early settlement of Spanish America, and of the treatment which the natives received from their new masters, has the following paragraph:—

"The success of the missionaries in converting the natives, was almost entirely deceptive; they made use of the same unjustifiable means that have been resorted to by the Jesuits in other parts of the world, and with like success. To render the new religion more palatable, and to introduce it with greater facility, they pretended that there was a similarity between the doctrines and mysteries of christianity and the crude notions of their own barbarous superstitions. Being, in many instances, overawed by the power of their conquerors, and excited by the example of their chiefs, multitudes expressed a reluctant consent to embrace a religion of which they were entirely ignorant, and were instantly baptised by the missionaries. By such means as these, by fraud and force, in the course of a few years after the reduction of the Mexican empire, more than four millions of the natives were baptised; but they remained the same, or at least no better, for such spurious conversion; they were not entirely ignorant of the doctrines and duties of christianity, but retained all their veneration for their ancient superstitions. This mixture of christianity with their own superstitious rites, was transmitted to their posterity, and has never been eradicated. One ecclesiastic baptised in one day five thousand Mexicans, and stopped only when he had become so exhausted as to be unable to lift up his hands. Other missionaries, less successful, declared that the natives were too little removed above the brutes to become Christians; and a council was held at Lima, which decreed that they had not sufficient understanding to be admitted to the sacrament of the eucharist. This decree was abrogated by Paul III. who, in 1537, promulgated a decree declaring them *rational creatures*, and entitled to the privileges of Christians.—That infernal engine of hierarchal power, the inquisition, was established in America, by the pious zeal of Philip II. in the year 1570. The natives, from their incapacity, were exempted from the jurisdiction of this horrid tribunal."

THE TRUE SUBLIME.

A gentleman was once engaged in a controversy with a clergyman, and declared that no writer, ancient or modern, rivalled Homer in the sublimity of his conceptions. To prove this assertion, he cited the following passage:—"Jove frowns, and darkens more than half the skies." There! cried he, what passage will you find equal to this? A frown from the brow of my heathen omnipotent overshadows half the skies with darkness.

The clergyman did not ruminate long for an answer. He opposed him by the following quotation of the 20th chapter of Revelations, verse 11th: "And I saw a great white throne, and Him that sat on it, from whose face the earth and heavens fled away, and there was found no place for them." Your fabled god, he remarked, could only put half the heavens in a ferment by the distortion of his visage. At the bare appearance of the christian Deity, creation trembles, and seeks annihilation for shelter.

ANCIENT STYLE.

The style and orthography of two hundred years ago, from God's Husbandry, by William Whately, printed in 1622:—

So wee haue proued the point in hand. It is needful that wee doe soundly explain it also, that it may be truely vseful vnto vs. For this explication, one thing alone is necessary, namely to declare plainely, what fruitefulnesse is. Concerning which, wee say in generall, that fruitefulnesse is the same thing which the Apostle meaneth, when hee tells vs, of *liuing godlie in Christ Iesus:* and againe, of *hauing our conuersation as beseemeth the Gospell of Christ Iesus.* Not the doing of an action now and then, good and commendable, (for the matter of it), as giuing almes, laboring in ones calling, dealing justly, or the like, is to bee called fruitefulnesse: but the leading of a godlie course of life, and of an holy conuersation. But more particularly, that you may be thorowly informed in this point. Fruitefulnesse must be set forth vnto you, in the matter, motiue, end, and properties thereof; any of which foure, if it bee wanting, the rest are also wanted indeed, though an appearance of them may be present, and the true nature of fruitefulnesse is not to be found.

SELF RESPECT.

Teach a man to think meanly and contemptibly of himself, to cast off all sense of character, and all consciousness of a superior nature, and moral persuasion can no more act upon such a man, than if he were dead. A man may be addicted to many vices, and yet there may be a hope of reclaiming him. But the moment he loses all sense of character, and all consciousness of a superior nature; that is, the moment he begins to look upon himself and his vices as worthy of one another, that moment all hope of reclaiming him perishes; for the last ground is surrendered, on which it is possible for his remaining good principles to rally and make a stand. We have often known men who have retained their self-respect, long after they had lost their regard for principle; but never one who retained his regard for principle, after he had lost his self-respect. Destroy this, and you destroy every thing; for a man who does not respect himself, respects nothing.

NEW DISCOVERIES.

1. To Reform Rogues—Solitary Cells.

For proof that confinement in solitary cells, accompanied with faithful religious instruction, is best adapted and has been found most effectual in reforming convicts, the reader is referred to the report of the Boston Prison Discipline Society, and the "Brief Account" recently published by Mr. Powers, keeper of the Auburn state-prison.

2. To Reform Drunkards—Dr. Loiseau's Medicine.

Many certificates been published by persons who have been effectually cured of drunkenness, by taking a few grains of *tartar emetic, ipecac* and *asafœtida*, mixed with the favorite brandy or spirits.

3. To prevent Intemperance—Total Abstinence from Ardent Spirits.

Let the temperate remain *temperate*, using ardent spirits *only* when ordered by a physician, and never offer it to others; and the present race of drunkards will soon die, and this loathsome vice will disappear with them.

4. To prevent Counterfeit Bank Bills—Perkins' Steel Plates.

The most experienced broker in Boston, on examining 237 different kinds of counterfeit bills, could not discover a single imitation of the bills struck from Perkins' steel plate. This proves that it cannot be counterfeited; and if all our banks were *required* to use those plates, the many thousand of dollars which are now annually lost in the community by base money, would be saved.—*Rec. & Tel.*

A pious Scotch minister being asked by a friend, during his last sickness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die, I shall be with God; and if I live, he will be with me."

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.
For D. PIERSON, Sheriff
A. HUBBELL, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF
Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of
WARNER & HARVEY.
Who are now receiving a large and excellent assortment of
Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,
comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*
Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising.
H. W. OSBORN, *Collector.*
Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.
H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.